

13

THE
HOUSEHOLD
NEW TESTAMENT.

ON THE BASIS
OF
THE FAMILY EXPOSITOR,
BY
PHILIP DODDRIDGE, D.D.,
AND OF
THE LIFE AND EPISTLES OF ST. PAUL.
BY
CONYBEARE AND HOWSON.

WITH COPIOUS SUPPLEMENTARY ANNOTATIONS,
DRAWN FROM
BARDSWORTH, ALFORD, VAUGHAN, ELLICOTT, D. BROWN, J. BROWN, KITTO, AND OTHER RECENT AUTHORS.

COMPILED AND EDITED
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OF KAMES' ELEMENTS, &c., &c.

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INTRODUCTORY OBSERVATIONS.

THE primary design of the present work is partly indicated in the Title-page: being adapted to be used in family worship and also in Bible Class instruction, though not, consequently, the less adapted to private reading and study.

Having read Doddridge's Family Expositor in my own family with great pleasure and profit, I have long entertained the desire to present it in a form which I cannot but regard better suited than the original to the purposes in view. More than a century has rolled away since it first appeared from the English press. In the long interval, great changes have occurred in the habits and occupations of society. Books have multiplied; the issues, not only of a weekly, but of a daily and prolific press, are thrown broadcast over the land, and absorb a large portion of the time of every day; the activities of the age, especially in this country, are far greater than they were in England a century ago. Under the influence of these circumstances, a family commentary that suited the condition and wishes of a Christian people then, may require some modifications to be equally acceptable and useful now. Brief "notes" seem to suit the restless and practical temper of this busy age, better than an extended, and often, tedious paraphrase.

It is to be regretted that the Author thought it expedient to paraphrase each verse, whether needing it or not—thus adding greatly to the bulk of the volume, and the consumption of time in reading it, without corresponding advantage, and even at a serious disadvantage. The chief fault, perhaps, of the "Expositor," is the superfluous matter in which it abounds. The form of Paraphrase I regard as generally less desirable than that of Notes on particular words and phrases, and on the scope of the sacred text; for thus large portions of the text are paraphrased, that would be equally well understood, and far more impressive, in their simple form.

It has seemed to me, on the accounts above mentioned, very desirable, not only for the benefit of readers of the present day, but also for the sake of perpetuating and even augmenting the usefulness of the excellent Author of the Expositor, to change the form of that work: presenting only the best thoughts contained in it, that shall illustrate, generally in his own words, simply those points upon which the common mind may require information and instruction. The reader will find in the present work, therefore, *substantially and strictly* the commentary of Doddridge, but reduced in the number of its words, and conveyed in more direct and concise terms, that it may be read more easily, in far less time, and with greater pleasure and practical effect. I have given *all* of the original work that to me seems to be of any particular value, while I am quite sure that I have omitted a large amount of printed matter that serves only to diminish the usefulness of that great work, and to prevent

its being used in families for the grand purpose which the Author had in view when preparing it.

I have introduced not only every statement of thought which I consider of sufficient account in the Paraphrase, but also those parts of the *Critical Notes* which possess peculiar merit and utility: notes that must be pronounced valuable, even when compared with the learned annotations of more modern biblical critics.

The *General Introduction to the Epistles* are reproduced, with but slight omissions.

The *New Version*, which Doddridge interwove in his Paraphrase, and defends and illustrates in his *Critical Notes*, though it differs not much, except occasionally, from the received version,—yet it often throws much light upon the text, and is worthy of being reproduced, and, accordingly, has been largely copied in the present work, and will attract the regard of the critical reader.

A portion of the “Expositor,” the “IMPROVEMENT,” (which in this work is presented under the title of PRACTICAL OBSERVATIONS,) will probably never be surpassed or superseded. It is wonderfully instinct with the very spirit of the Sacred Writers, and assists greatly the intelligent apprehension and moral appreciation of the doctrines and precepts and aims of the New Testament. Perhaps Dr. Doddridge has written nothing which sets in a more conspicuous and advantageous light his wise discrimination, his eminent piety, his enlarged benevolence, his devout spirit, and his literary taste. I have often thought, in reading the admirable portions of the work, that he might be appropriately styled the Addison of Christian Literature; and it has, therefore, seemed to me *exceedingly desirable that every family should be provided with a copy, and should employ at least this invaluable portion of the work in the regular offices of daily Family Devotion, and religious reading.*

The excellent Author, in his Preface to the Epistle to the Romans, remarks:—“I have aimed at making the Improvements naturally arise out of, and follow the scriptures illustrated; and by tracing the temper of the apostles, under the influence of the great truths they are inculcating, to produce correspondent affections in my own heart. I have endeavoured that the mind of the reader, more attentive perhaps at first to the *critical sense*, may be led into the *practical use*, which, plain as it generally is, is indeed the end of all, and alas! the hardest of all to teach. I have preferred plain and useful reflections to the which might have been curious and surprising; and proposed those lessons which I would be most desirous to impress upon my own heart. When this work is read in the families and closets of any who practise extemporaneous prayer, I would desire them to observe, how naturally the several Improvements will furnish them with proper materials for this important and delightful exercise; and by such a use of them, their hearts may be more powerfully impressed with the truths illustrated, and the duties recommended. In this view, I have in some of them suffered my thoughts, while warmed with serious and devout meditation, to breathe forth the language of prayer and praise; which may furnish my fellow-Christians with a specimen of the manner in which most of them may be converted into direct addresses to God.”

As an *Exposition*, setting forth with admirable perspicuity the true meaning and spirit of the New Testament, perhaps, on the whole, it has had no superior: it is safe; it is judicious; it is sufficiently learned for the use of Christian families, and for Bible Classes. It has stood high, and yet stands high, in the esteem of various denominations of Christians; for *it breathes a large and noble spirit of Catholicity, and is at the farthest remove from a narrow*

and bigoted method of interpretation. It is worthy of continued use, therefore, in the families of all Christian denominations.

It claims also to be *adapted to Bible Classes, as well as Families.* The basis of such a plan consists in its presenting a good *Harmony of the Gospels*, and in its distribution of the entire New Testament into *Sections of convenient length for Bible Class study*: headed with brief analysis of the subjects therein exhibited. The "Improvement," (or "Practical Observations,") as well as the Notes, read, studied, and commented on, could not fail of producing upon the members of Bible Classes a most benign effect.

Whoever shall afford to Heads of Families any considerable aid and impulse in conducting the duty of *Family Worship and Instruction* in a devout, intelligent and impressive manner, renders an important service to the church and to the world. It is chiefly in the family, that the germs of true religion and morality are to be planted, nurtured, and matured. Let the family be suitably provided for, in the communication of divine knowledge, and in the supplication of divine aid and guidance, and the Church will flourish, and the world will be made better, and God will be glorified.

Among the benefactors of this kind, the name of Doddridge has, for a century, enjoyed most enviable reputation; and the labors directed to this important end, which he performed in preparing his excellent "Family Expositor," have by no means been superseded by those of other men of a more recent period.

My original Plan extended no farther than to the execution of what has above been set forth; but that having been performed, and the plan submitted to some eminent Pastors, and learned Professors, for their opinion, while in every instance it was highly favourable and encouraging, the late judicious and learned Dr. J. W. Alexander recommended to me to extend my plan and to introduce, in addition, a copious digest from some of the best recent commentaries on the New Testament, and thus enhance the value and the usefulness of the work. After mature consideration, his counsel was adopted; and though it involved vast increase of labor, and a long delay in the publication of the work, I feel glad that the work did not appear in the form originally contemplated.

Though, at this day, it seems unnecessary to adduce any RECOMMENDATIONS OF THE (EXPOSITORY) LABOURS OF DR. DODDRIDGE, yet some persons may be led to entertain greater confidence therein, by learning how they were regarded by the distinguished DR. BARRINGTON, Bishop of Durham, who, in *addressing his Clergy on the choice of books*, characterizes his "masterly work" (as Dr. T. H. Horne pronounces it), in the following language: "In reading the New Testament, I recommend Doddridge's Family Expositor as *an impartial interpreter and faithful monitor.* Other expositions and commentaries might be mentioned, greatly to the honor of their respective authors, for their several excellences, such as elegance of exposition, acuteness of illustration, and copiousness of erudition; but *I know of no expositor who unites so many advantages as Doddridge*; whether you regard the fidelity of his version, the fullness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and, in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek

Testament, than could almost have been expected in so multifarious an undertaking as the 'Family Expositor.' Indeed, for all the most valuable purposes of a commentary on the New Testament, the 'Family Expositor' *cannot fall too early into the hands of those intended for holy orders.*" DR. THOMAS HARTWELL HORNE subjoins: "This admirable commentary is in the list of books recommended by Bishops Watson and Tomline, and almost every other theological tutor."—*Horne's Introduction*, vol. II.

Testimonies, equally favourable, might easily be multiplied, by appending the written and oral opinions, communicated to the Editor, by some of the best pastors and scholars in our own land. It may be sufficient to quote the opinion of the REV. ALBERT BARNES, one of the best known and most popular commentators on the New Testament, in this country, and perfectly familiar of course with this species of literature. It is given in his Autobiographical Sermon, entitled "Life at Three Score," wherein he says:—"The Paraphrase of Dr. Doddridge [the basis of the present work], in my judgment, better expresses the true sense of the New Testament, and is a more finished and elegant commentary on that portion of the Bible, than any other in the English language."

I cannot forbear to subjoin, because so exactly expressing my own views, and so perfectly just and valuable, the observations that appeared some years ago in the editorial columns of one of our most judicious and widely circulated religious journals:—

"This book [Doddridge's Family Expositor] is a hundred years old.' It has been the inmate of ten thousand homes. The young Christian it has enlightened into a better knowledge of Divine things, proving a worthy companion to that other spiritual guide by the same author—the 'Rise and Progress of Religion in the soul.' Those more advanced in the Christian life have here found much that answered to their own deepest experience; while the aged disciple has been cheered and comforted as he tottered along the last steps of his pilgrimage."

"The reasons of this superior excellence are apparent. First, *the work has great merit as a learned Exposition of the New Testament.* It was the product of vast labour. It was the study of a whole life to learn and to expound the meaning of God's Word; and here we have the fruits of the ripest study as well as of a remarkable Christian experience. *Doddridge was a thorough scholar.* Compared with the late German critics, his work might seem wanting in profound erudition. It is not to be placed beside the works of Rosenmüller and Gesenius, which were written for scholars. The design of Doddridge was different. It was to produce, as its name imports, a Family Expositor, a guide and teacher for plain men. Yet it was not the result of a superficial investigation. Doddridge was a laborious student. He was thoroughly versed in the Hebrew and Greek; he was well read in Classical Literature, and this knowledge he brought to the investigation of the Scriptures in the original tongues. He was also a Theological teacher. He had students of divinity in his own house with whom he read and expounded the sacred volume. Out of this daily study of God's Word came the Exposition of the New Testament. Into this he poured the treasures of his mind and heart. If his Commentary be not marked by that critical nicety and exactness which distinguishes the German scholars, it yields a fuller, truer, and richer *knowledge* of the Scriptures than the works of many who have written on the Bible with great learning, but with little respect for its inspired and Divine character."

"*The Exposition of Doddridge is pervaded by a deep reverence for the Scriptures as the oracles of God.* Never was bent a humbler knee, nor a more reverent eye lifted to the

source of all truth. It was in harmony with the spirit in which he entered on this labour, that he chose the early morning hours for his great work. While others slept, he rose to pray and to study the word of God. As the sun was rising over the world, he was turning his mind to the great Fountain of Light. The truth thus derived, is presented in a clear, lucid style. The writer seems to have caught the simplicity of the New Testament itself. So transparent are his sentences that the direct meaning of Inspiration is received with scarce a thought of the veil of human speech that comes between.

On the "IMPROVEMENT" of the whole, [the PRACTICAL OBSERVATIONS,"] PROFESSOR JOSIAS STUART says:—"I know of no commentator, older or younger, foreign or domestic, that will, on the whole, bear a comparison with him on this point. He seems never to have suffered his lamp to go out while watching before the altar of God. The study of the Scriptures always awakened his soul to pious and devout feeling; and then he poured this out in his *Improvements*, which are so spontaneous, so simple, so unaffected for the most part, and so touching in many places, that it is impossible for the pious reader to overlook or undervalue this part of his book."

"The secret of this heavenly spirit is to be found in the eminent piety of the writer. Doddridge was more than a scholar. He was a man of God, and the pious meditations of his book were but the reflections of his own saintly life. He was a man of prayer, and hence his pious thoughts blend sweetly with our devotional words. He had drunk the cup of sorrow, and knew how to sympathize with others. All this, by the grace of God, ripened into rare Christian experience. Hence, whenever a heart is drawn to God by trouble or grief, it finds instruction and consolation here. May this volume, which has already cheered so many, go forth again to animate other pilgrims to the Celestial City."

What the contributions of Dr. Doddridge to the explanation and illustration of the New Testament may want in respect to *critical* skill and learning, I have endeavored to supply from the ample and valuable stores of the recent works from which I have so largely quoted—especially the noble volumes of CONYBEARE and HOWSON—giving to the reader the best thoughts that can be gleaned from them. Not only have the Notes thus been enriched, and rendered more complete; but much valuable Introductory matter to the Gospels and the Acts, has been drawn from the critical works of CHR. WORDSWORTH, D. D., Canon of Westminster, and from the Hulsean Lectures of C. J. ELLICOTT, B. D., King's College, London. To the Epistles also, some excellent introductory matter has been supplied from Conybeare and Howson.

While the Supplementary Annotations have been for the most part derived from foreign sources, the Editor has availed himself, to some extent, of the wealth of American scholarship in the department of sacred learning—giving due credit to the authors whose works have thus contributed to the more full and satisfactory elucidation of the pages of the New Testament.

Of the foreign sources, he has most largely drawn from the six elaborate octavo volumes of the late PROF. JOHN BROWN, D. D., of Edinburgh—on the "Discourses and Sayings of our Lord," on the Romans, Galatians, and First Peter. He has also derived a large amount of excellent material from the works of DR. DAVID BROWN, (Prof. in Free Church College, Aberdeen,) on the Gospels; of DR. CHR. WORDSWORTH on the Gospels and the Acts; of DEAN ALFORD on the Gospels; of DR. KITTO's Daily Bible Illustrations; and of DR. LACKNIGHT on the Epistles; of DR. EADIE on Philipians; of BISHOP WILSON on the

Epistle to the Colossians; of DR. CHARLES JOHN VAUGHAN, on the Epistle to the Romans, and on the Revelation of St. John.

It has been a labor of years to collect and to arrange the best thoughts of the author above named, and of others, that have been employed, in the preparation of this work; but it has thus been made incomparably more complete and valuable, than if it presented only as was first designed by the Editor, the best portions of the works of Doddridge, and of Conybeare and Howson.

While the wants of the common mind have ever been kept in view and provided for, the critical reader of the New Testament will find here a large amount of most valuable criticism, translation, and exegesis.

It is therefore the humble yet earnest hope of the Editor, that his labor may be appreciated; and that the work may render important service to the Bible-class Teacher, to Heads of Families, to Ministers of the Gospel, and to private Students of the New Testament.

THE
HOUSEHOLD NEW TESTAMENT.

THE FORMER PART OF THE HISTORY OF CHRIST, AS RECORDED BY THE EVANGELISTS.

SECTION I.

St. Luke's Preface, Dedicated to Theophilus, a Christian Friend.

Luke i. 1-4.

1 FORASMUCH as many have taken in hand to set forth in order a declaration of those
2 things which are most surely believed among us, even as they delivered them unto us,
3 which from the beginning were eyewitnesses, and ministers of the word; it seemed good
to me also, having had perfect understanding of all things from the very first, to write
4 unto thee in order, most excellent Theophilus, that thou mightest know the certainty of
those things, wherein thou hast been instructed.

1. *Many, &c.* This must refer to some histories of the Life of Christ now lost; for Matthew and Mark, the only Evangelists who can be supposed to have written before Luke, could not with any propriety be called *many*; and of these two, Matthew at least wrote from personal knowledge, not from the testimony of others. *To set forth, &c.: to compose the history of those facts which have been confirmed among us with the fullest evidence, as the foundation of our common faith.* 2. *Eye-witnesses, &c.:* of what passed, and, in proof of the sincerity of their testimony, courageously became *ministers of the Word, i. e.,* of the Gospel, amidst the greatest opposition. 3. *It seemed, &c., or, I also, having accu-*

rately traced all these things from their first rise, even from the conception of John the Baptist, have thought it proper to write an orderly account of them to thee, &c. *Theophilus:* is the name of some particular person eminent in the church in those early days. The name signifies *a man of God.* 4. *Instructed:* The Greek word denotes the instruction given to those who were trained for admission into the Christian Church; and from the Greek word here used that of *Catechumens* was derived. It was applied to persons of any age, and not merely to children thus instructed. Compare Acts xviii. 25; Rom. ii. 18.

PRACTICAL OBSERVATIONS.

LET us humbly adore the divine goodness, that facts of so great importance, as these now to be laid before us, were not left to the uncertainty of oral tradition; but delivered to the church in writing by persons who had so many opportunities of learning the truth, and have given such full proof of their integrity in relating it. Let us be thankful that we have not only one such history, but that several undertook this excellent and necessary work, by whose united testimony the whole is confirmed; while it is also illustrated by the variety of their narrations, each inserting some considerable circumstance which the rest have omitted. Let us rejoice in that providential care which has preserved this invaluable treasure through so

many succeeding ages, and some of them periods of the grossest darkness, and the hottest persecution.

While we study this orderly series of sacred story, let us be concerned, that our faith may be established by it, and our other graces proportionably advanced; maintaining a continual dependence on that blessed Spirit, by whose instructions it was written, to lead us into wise and pious reflections upon it.

To conclude; from the care which this holy Evangelist expresses, for the edification and comfort of his friend Theophilus, let us learn to regard it as one of the most important offices of friendship, to labour for the spiritual advantage of each other; by endeavouring, not only to awaken and instruct those that are entirely unacquainted or unaffected with divine things, but also, as we have opportunity, to confirm the faith, and quicken the zeal, of the most established Christians with whom we converse. Happy the men, whose tongues, and whose pens, are employed in so good a work: may they never, in the remotest ages, fail of some excellent Theophilus, to welcome and encourage their pious attempts!

NOTES FROM RECENT AUTHORS.

It appears from the Acts of the Apostles and the Apostolic Epistles, that the earliest preaching of the Gospel consisted of a brief summary of the facts of our Lord's earthly history, with a few words of pointed application to the parties addressed. Of these astonishing facts, notes would voluntarily be taken and digests put into circulation. To such Luke here refers, and in terms of studied respect as narratives of what was believed surely among Christians, and drawn up from the testimony of eye-witnesses; and he puts in a virtual claim for his own Gospel to supersede these "many" narrations.—D. B. 2. *In order*: This expression does not imply that Luke followed the chronological order of the chief events in our Lord's history, more than the other Evangelists. It rather signifies that he grouped together, and classified in an orderly way, the principal facts which he was inspired to record.—R. 3. *Unto thee, &c.*: This Gospel was addressed to an individual. Is it meant for us? The Epistle to the Corinthians is addressed to one people; that to the Romans to another, &c., and yet they are all meant for us. Because it was addressed to an individual it does not therefore follow that the truths contained in it were not meant for all. The address to Theophilus is a sort of dedication, and no more, and does not imply that he had any monopoly, or that his interest in the Gospel can make it less interesting or precious to us.—DR. CUMMING. 4. *Most excellent*: or "most noble," a title of rank applied by this same writer twice to Felix, and once to Festus, (Acts xxiii. 26;

xxiv. 3; xxvi. 25.) It is likely, therefore, that "Theophilus" was chief magistrate of some city in Greece or Asia Minor.—D. B. As a fitting introduction to the following sections, may be quoted a passage from Dr. John Brown's work on "The Discourses and Sayings of our Lord."—He says, "It is a growing conviction in my mind, that *vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ.* He is the great revealer of God; he is the revealed divinity. * * * * * To be a Christian, it is not enough that we know and acknowledge a system of doctrine and of law, deduced from the sayings of our Lord and the writings of his apostles. It is necessary that we be acquainted with *his* person, *his* character, and *his* work; that we know the doctrines of Christianity as *his* mind, the laws of Christianity as *his* will. The very life of Christianity consists in loving, confiding in, obeying *him*, and God *in him*; and he plainly can be loved, confided in, and obeyed, only in the degree in which he is known."

In the present section *note* (1) the short but valuable sketch which Luke gives of the nature of a Gospel: (2) the true position of the Apostles in the early church: (3) Luke's own qualifications for the work of writing a Gospel: (4) one main object he had in view in writing his Gospel.—R.

SECTION II.

St. John begins his Gospel with a sublime account of the deity and incarnation of Christ: and of those glorious purposes, for which he appeared among us in the human nature.

John i. 1-14.

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2, 3 The same was in the beginning with God. All things were made by him; and without

- 4 him was not any thing made that was made. In him was life; and the life was the light
 5 of men. And the light shineth in darkness; and the darkness comprehended it not.
 6, 7 There was a man, sent from God, whose name *was* John. The same came for a wit-
 8 ness, to bear witness of the Light, that all *men* through him might believe. He was not
 that Light, but *was sent* to bear witness of that Light.
 9, 10 *That* was the true Light, which lighteth every man that cometh into the world. He
 11 was in the world, and the world was made by him, and the world knew him not. He
 12 came unto his own, and his own received him not. But as many as received him, to
 them gave he power to become the sons of God, *even* to them that believe on his name:
 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but
 of God.
 14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory
 as of the only begotten of the Father) full of grace and truth.

1. *In the beginning*, &c.: Before the foundation of the world, or the first production of any created being, a glorious person *existed*, who, on account of the perfections of his nature, and of his being in time the medium of divine manifestation to us, was called the *Word of God*. *And the Word was with God*: was originally with God the Father of all—most intimately united to him. *The Word was God*: was possessed of a nature truly and properly divine. Some contend that the word *God* is used here in an inferior sense, and that the clause should have been translated, “The Word was a God,” *i. e.*, a kind of inferior Deity, as Governors are called Gods (John x. 34; 1 Cor. viii. 5.) But he cannot here be so called merely as a Governor, because he is spoken of as existing before the production of any creatures whom he could govern. Moreover, it is incredible, that when the Jews were so averse to idolatry and the Gentiles so prone to it, such a plain writer as this Apostle should lay so dangerous a stumbling-block on the very threshold of his work, and represent it as the Christian doctrine that in the beginning of all things there were two Gods, one supreme, and the other subordinate. This doctrine is also greatly strengthened by the fact, which ancient writers assert, that this Gospel was written with a particular view of opposing the Cerinthians and Ebionites, on which account great accuracy of expression must have been necessary. There are so many instances in the writings of this Apostle, and even in this chapter (see *ver.* 6, 12, 13, 18,) where *Θεός*, without the article is used to signify God in the highest sense of the word, that it is surprising such a stress should be laid on the want of that article, as a proof that it is used only in a subordinate sense. 2. The sentiment of the first verse is here repeated, that the condescension of the incarnation of the Word may be more attentively considered. 3. *Without*, &c.: *Without him was not made so much as one single being*. 4. *In him was life*: That fullness of power, wisdom, and goodness, which was in him, was the fountain of life to the whole creation. *Was the light*, &c.: All the light of reason and revelation is the effect of his energy on the mind. 5. *Shineth*, &c.: It had shone in the heathen world, and under

the dispensation of Moses, and at Messiah's coming was still shining in darkness, even on the minds of the most ignorant and prejudiced of mankind. *The darkness*, &c.: *Did not apprehend it*. Such was the degeneracy and stupidity of men, that they did not regard its dictates in such a manner as to secure the blessings to which it would have led them. 7. *To bear*, &c.: A more clear and full discovery was now to be made of the light. 9. *The true*, &c.: *The true light, which, coming into the world, enlighteneth every man*. This light disperses its beams to the Gentile world which was in midnight darkness, as well as to the Jews, who enjoyed but a kind of twilight. The phrase of *coming into the world*, is with peculiar emphasis used of Christ, and especially under the notion of a *light*. Compare John xii. 46; iii. 19. 10. *In the world*: in the world, in a human form. *Was made by him*. Some have supposed this particularly levelled against the Gnostics, who maintained that the world was made by an evil genius; and that the God of the Old Testament, and of the New, were different and contrary persons. 11. *He came*, &c.: *He came into his own [territory] yet his own [people] did not receive him* as they ought, although they were under peculiar obligations to him for the care he had exercised over them previous to his incarnation, and although he had been so expressly promised as their great Messiah. 12. *To become*, &c.: he adopted them into God's family so that they became entitled to its present immunities and future blessings. 13. *Which*, &c. They who thus believed on him, were possessed of these privileges, not in consequence of their being descended from the holy patriarchs, or sharing in the blood of circumcision or of sacrifices (*not of blood*); nor could they ascribe it merely to their own superior wisdom and goodness, as if by the power of corrupted nature alone (*the will of the flesh*) they had made themselves to differ; nor ascribe it to the *will of man*, the advice or exhortation of man; but they were *born of God*—were indebted to the efficacious, regenerating grace of God for their privileges and hopes. Compare John iii. 1–8; Tit. iii. 3–7; James i. 18. *Flesh* often signifies man in this infirm and calamitous state: Gen. vi. 12; Numb. xvi. 22; Deut.

v. 26; Ps. cxlv. 21; Isa. xlix. 26. 14. *The Word*, &c. To raise sinful creatures to such illustrious dignity and happiness, the divine and eternal Word united himself to our inferior nature with all its innocent infirmities. Compare Acts ii. 17; 1 Cor. i. 29. *Dwelt*, &c.: *Pitched his tabernacle among us*; an allusion to the Shechinah in the tabernacle erected by Moses. *The glory*, &c.: such a glory as became the only-begotten of the Father. It shone forth not only in the radiant appearance which invested him

on the mount of transfiguration, and in the splendor of his miracles, but in his heavenly temper, ministrations, and conduct, in all which he appeared *full of grace and truth*—perfectly consistent and upright—offering pardon to sinners and conferring the most substantial blessings, while the law of Moses was only “a shadow of good things to come.” Compare Heb. x. 1; viii. 2; ix. 24; Col. ii. 17. *Truth* is sometimes used not so much in opposition to falsehood, as to shadows and types.

PRACTICAL OBSERVATIONS.

JUSTLY has our Redeemer said, “Blessed is the man that is not offended in me:” and we may peculiarly apply the words to that great and glorious doctrine of the deity of Christ, which is here before us. A thousand high and curious thoughts will naturally arise in our corrupt hearts, on this view of it; but may divine grace subdue them all to the obedience of an humble faith; so that, with Thomas, we may each of us fall down at his feet, and cry with sincere and unreserved devotion, “My Lord, and my God!”

Let us adore him as the creator and preserver of all, the overflowing fountain of light and life. Let us with unutterable pleasure hail this Sun of righteousness, whose rays, by the tender-mercies of the Father, have visited our benighted world, to guide our feet into the way of peace; and while we lament that “the darkness” has not apprehended and received him, let us earnestly pray, that he may ere long penetrate every cloud of ignorance and mist of error, and may diffuse among all the nations knowledge and grace, purity and joy. Let us especially pray, that he may penetrate our beclouded souls; and that they may, in holy correspondence to the purposes of his appearing, be “turned as clay to the seal,” Job xxxviii. 14. The world knew him not; but may we know him, and give him that honourable and grateful reception, which so great a favour may justly demand!—Yet what returns can be proportionable to his condescension, in becoming flesh for us, and pitching his tabernacle among miserable and sinful mortals?—Happy apostles, that beheld his glory! And surely there are in his word such reflections of it, as we may also behold, and as will oblige us to acknowledge it to be a glory that became the only-begotten of the Father.

Let us cordially receive him, as full of grace and truth, that we also may stand entitled to the privileges of God’s children. And if we are already of that happy number, let us not arrogate the glory of it to ourselves, or ascribe it entirely to those who have been the instruments of this important change; but remember, that “of his own will God hath begotten us by the word of his power,” and that “of him we are in Christ Jesus:” to him let us refer the ultimate praise, if that divine and almighty Saviour be “made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 30.

NOTES FROM RECENT AUTHORS.

1–14. This introduction is admirably suited to the object of the whole book, which is to illustrate, and to prove by a detail of facts, that Jesus is the promised Messiah and the Son of God. The substance of the introduction may be stated as follows:—*The Saviour, formerly promised and now sent to us, existed before his manifestation in the flesh, yea before the creation of the world; for he was with God, and is himself God; but he assumed human nature, and came into our world, lived among us, and proved himself to be the Son of God by his doctrine and miracles, and*

by the great and precious blessings which we have all received out of the riches of his grace. *The Word*: It is the name of the Saviour, and therefore not the name of any divine attribute, action, or external relation, but of a divine intelligent subsistence, distinct from the Father. This is manifest from the connection in which it occurs, and from what is said of “The Word.” For example in ver. 6 it is said that John Baptist “bore witness” of this Word; but he bore witness of the Lord Jesus, and testified that he is the Saviour of the world. The Greek word

Logos (the word) denotes the *promised one*, and is used in the place of *λεγομενος*, which is equivalent to the more common word, *ὁ ἐρχόμενος* (he that should come.) It is common in Scripture to use the abstract for the concrete term. Farther, the word *λόγος* is used in the sense of a *promise* in Rom. ix. 6, and in numberless passages in the Old Testament. So in John's other writings (1 John i. 1) where our Lord is called the *Word of life*, i. e., the *promised author of felicity*; and in Rev. xix. 13, where he is called the *Word of God*, i. e., the *promised of God*.—T. The *Word*: He who is in relation to God, what man's word is to himself—the manifestation or expression of himself to those without him.—D. B.

1. *In the beginning*: i. e., before the world was, (xvii. 5.) The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is "the beginning of the gospel;" and by the same principle of interpretation here it is "the beginning of all things," on account of what is said in verse 3. These words (of verse 3) at least imply the eternal pre-existence of the divine Word. For, "in the beginning was" is not said of an *act done* in the beginning, (as in Gen. i. 1.) but of a *state existing* "in the beginning," and therefore without beginning itself. The existence of an unlimited and enduring state of being in *ἦν*, is contrasted with *ἐγένετο* in verses 3 and 14. *With God*: Both the inner substantial union, and the distinct personality of the *Logos* are here asserted. The former is distinctly repeated in the next words—and the *Word was God*. The form of this sentence is exactly parallel with *πρὸς θεόν ὁ θεός* (in iv. 24). Had John intended to say "God was the Word," he would have contradicted what he had just said, by which he had distinguished God from the Word. There would also thus he made an unprecedented inversion of subject and predicate; *ὁ λόγος* having been the subject before, and again resumed as the subject afterwards. *God (θεός)* must here be taken as implying God *in substance and essence*,—not *ὁ θεός*, "the Father" in *Person*. *Θεός* expresses that *essence* which was his *in the beginning*:—that he was *very God*. So that this verse might be connected thus; the *Logos* was from eternity,—was with God (the Father),—and was Himself God. 2. This verse fixes the meaning of *αὐτοῦ* in verse 3, which might otherwise, after the mention of *θεός*, have seemed ambiguous.—A. 2. *He was*, &c.: i. e., He was always with God.—W. 3. *All things*,—"the world," ver. 10. This parallelism of itself refutes the Socinian interpretation of "all things,"—"all Christian graces and virtues," "the whole moral world." The history of the term *Logos* forbids such an explanation entirely. *And without*, &c. This addition is not a mere Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of *matter*, as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil; but John excludes any such notion. 3. *All things*, &c.: Even *matter* itself was made by him. This goes against the Peripatetic theory, and the later heresy of *Hermogenes*. Therefore, also, he was from eternity.

Since all things were created by him, he cannot be a creature. 4. *In him was life*: original and underrived. And *that life was the light of men*. In this Gospel, Life is constantly associated with Light. It is so in the physical world. Without light, vegetation would die, and all animal life, probably, would also die. So if we have no light from the Sun of Righteousness, we cannot have life.—CUMMING. All that in man which is *true light*—knowledge, integrity, intelligent willing subjection to God, love to him and to their fellow-creatures, wisdom, purity, holy joy, rational happiness—all this "light of men" has its fountain in the essential "life" of "the Word."—D. B. 5. *And the darkness*, &c. The light shineth in the darkness, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehended (apprehended) it not. 6. The Evangelist now passes to the *historic manifestation* of the Word. He enunciates briefly in verses 6, 7, what he afterwards (vv. 19–36) narrates with historical detail. 7. The purpose of John's coming was to bear witness to a fact—which fact (ver. 33) was made known to him by divine revelation. 9. *True*: original, while John was only a derived light. *Coming*, &c.: At the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting himself,—into the world. 10. The three members of the sentence form a climax. *He was in the world* (and therefore the world should have known him), *and the world was made by him* (much more then should it have known him), *and the world knew him not*.—A. 11. *Received him not*: nationally, as God's chosen witnesses; but as many [individuals] as, &c. 12. *His name*: His manifestation as that which He has given Himself out to be; i. e., as the Word of God—the Light of men, and a Saviour from sin. See Matt. i. 21.—A. 12. *To become*, &c. Jesus is the Son of God; he is never said to have become such.—D. B. *Power to become*, &c.: involving all the actions and states needful to their so becoming, and removing all obstacles in their way—making an atonement—and providing the Holy Spirit. The spiritual life owes its beginning to a birth from above (iii. 3–7), and this birth is owing to the Holy Spirit of God.—A. *Believe on his name*: A phrase never used in Scripture of any mere creature, to express the credit given to human testimony, even of prophets or apostles, inasmuch as it carries with it the idea of *trust proper only towards God*.—D. B. 14. *Was made flesh*: i. e., he was not a mere phantasm, as some heretics (the Docetæ, and others) imagined. By this union the Word and the Flesh became *one Person*, but the two natures were not confounded, nor was the Word changed into Flesh. As the human Soul is united to the Body, but is not changed into the Body, so the eternal Word took on Flesh, and was united to it, and made himself manifest in it, but was not changed into it, or confused with it. (*Aug. Chrysos.*)—W. 14. *And the Word*, &c.: To raise the reader to the attitude of this climax were the thirteen foregoing verses written. *And we beheld his glory*: not by the eye of sense, which saw in him only "the carpen-

ter." His glory was spiritually discerned, (1 Cor. ii. 7-15; 2 Cor. iii. 18; iv. 4-6; v. 16.)—the glory of surpassing grace, love, tenderness, wisdom, purity, spirituality; majesty and meekness, richness and poverty, power and weakness meeting together in unique contrast. *The glory as of, &c.: not like, but such as belongs to, such as became, or was befitting the only-begotten of the Father.*—D. B.

SECTION III.

A REQUEST.—The Editor will regard it as a great favor, if the Pastors and Theological Professors to whom these pages are submitted for examination, will send him their written opinion and criticisms in relation to the work, of which this portion may be regarded as a fair specimen.

Address, Prof. JAMES R. BOYD, GENEVA, Yew York.

P. S.—When the work is printed, all the NOTES will be set up in a form of type one size larger than that here used.